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l. 9, anst. כלי l. כלי; l. 12 anst. חקרוק l. חקרוק; l. 22 anst. שאיני l. שאינו; l. 24 anst. כהר' l. כהר'; l. 2, v. u., anst. Esher l. Ester.

Zu p. 189, n. 2. Ueber Jahjâ b. Josef Šâlih vgl. jetzt auch noch Steinschneider, *Die arab. Literatur d. Juden*, § 218.

Zu p. 192, l. 1. Meine Abhandlung über die Übersetzung zum Buche Ester erschien *Monatsschrift*, XLVI, 364–72. Die Existenz einer Übersetzung und eines Commentars von Saadja zu diesem Buche ist inzwischen durch neue Belege bezeugt und hat sich vielleicht Beides zum Teil schriftlich erhalten, s. mein *Schechter's Saadyana*, p. 22, nr. 14. Auch die Cambridger Geniza soll, nach einer Angabe Hirschfeld's (*J. Q. R.*, XVII, 66), einen Teil dieses Commentars beherbergen, und ist es zu bedauern, dass Hirschfeld wenigstens nicht diejenigen Stellen mitgeteilt hat, die auf eine eventuelle Autorschaft Saadja's schliessen lassen. — Hinzufügen will ich hier noch, dass Saadja das Wort חור (Est. I. 6) auch in seinem ספר הגלוי (ed. Harkavy, *Stud. u. Mitt.*, V, 169) als "Vorhang" erklärt: ויפער חור ויכסהו, also ebenso wie im Siddur ed. Wien (nur lautet hier die Form סתאיר, s. meine Abhandlung, l. c., p. 367).

Bei dieser Gelegenheit sei auch noch bemerkt, dass das von Jahjâ Šâlih in seinem Comm. zum Tiklâl (II b, fol. 60 b) angeführte Responsum Hai's über die dreimalige Wiederholung des וכן in Neujahrsgebete, das ich als bisher unbekannt bezeichnete (*J. Q. R.*, XIV, 757), sich in der That unter dem Namen dieses Gaon in der Sammlung שיערי תשובה, nr. 297, findet. Trotzdem unterliegt es keinem Zweifel, dass es apokryph ist, da gerade diese Sammlung viele derartige kabbalistisch gefärbte unechte Responsen enthält, s. *Hebr. Bibliogr.*, I, 57; *Hechaluz*, XIII, 55.

SAMUEL POZNAŃSKI.

NOTE ON J. Q. R., XVII, 168.

I AM indebted to Dr. Poznański for his annotations to the Genizah fragment published by me in vol. XVI, p. 690 sqq. of this JOURNAL. He has helped to bring the truth as to the real author of the fragment much nearer, at the same time strengthening my conviction that this is not Joseph b. Aknîn. When we meet with the name Joseph b. Judah it is quite natural that Ibn Aknîn is the first to flash on one's mind, but this is just a pitfall of which to beware.

Both names are so common that no conclusion can be drawn from any combination of them, unless it is accompanied by a more definite description. Dr. Poznański lays great stress on Ibn Aknīn's title ראש הסדר, but he mentions *Judah b. Joseph of Kairowān* who had the same title, and calls attention to several other persons so distinguished. Thus this argument also fails to convince.

I am under the impression that this Judah b. Joseph of Kairowān furnishes the key to the problem, and that the Joseph of the fragment was either his father or his son, both bearing the title ראש הסדר. We can, then, dispense with any argument *pro* and *contra*, derived from the quotation from Aaron b. Sargadū. Knowledge of astronomy does not prove anything in this matter, as it figured in the syllabus of study of nearly every person of higher education.

I take this opportunity of adding one word to Prof. Steinschneider's last article on *Die Jüdische Literatur des Mittelalters* (p. 160). The oldest polemical work against Christianity is David b. Al Moqammas' Arabic treatise, "Fifty queries in Refutation of Christianity," a fragment of which was published (as no. V) in this Journal, July, 1903.

H. HIRSCHFELD.

CRITICAL NOTICE.

PROF. J. FREUDENTHAL'S "LIFE OF SPINOZA."

Spinoza, sein Leben und seine Lehre, von J. FREUDENTHAL, Professor der Philosophie an der Universität Breslau. Erster Band: *Das Leben Spinozas*. (Stuttgart, Fr. Frommann's Verlag, 1904, pp. xiv, 349.)

THE volume before us is the first instalment of a larger work, the second part of which is to treat of Spinoza's philosophy. The first volume, however, is complete in itself. It treats of the life and times of the famous Jewish philosopher, and of his thought just as much and as popularly as is necessary for the due appreciation of his life and character.

"It is not often that any man in this world lives a life so well worth writing as Spinoza lived; not for striking incidents or large events connected with it, but because . . . he was one of the very